



# Similarities In Uzbek and Arab Families: Values, Customs, and Social-Psychological Aspects

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**Abstract:** *In an era of intensifying globalization, the preservation of cultural heritage and traditional family values has become increasingly vital. The family, as a fundamental social institution, reflects distinct cultural identities through its structure, values, and interpersonal dynamics. The historical and cultural ties between Uzbekistan and Arab nations provide a unique opportunity to investigate similarities in familial traditions. Prior works by scholars such as Al-Jahiz and Ibn Khaldun underscore long-standing parallels in social norms between these peoples. While existing studies highlight isolated features of either Uzbek or Arab family systems, comparative cross-cultural research systematically analyzing their shared structural and psychosocial traits remains limited. This study aims to explore the structural, value-based, and socio-psychological commonalities in Uzbek and Arab families, with a focus on respect for elders, collective decision-making, and the influence of traditional ceremonies. Findings reveal that both cultures predominantly follow extended family models characterized by patriarchal structures, multi-generational living, and high regard for familial unity. Core values such as reverence for parents, kinship, adherence to traditions, and collectivism were rated similarly high in both cultures. By applying cross-cultural psychology frameworks such as Schwartz's value theory and Bronfenbrenner's ecological model this research offers a comprehensive comparative perspective on family systems across two culturally rich societies. The study contributes to broader*

*discussions on cultural identity and intercultural communication, offering insights for fostering mutual understanding in multicultural contexts and guiding efforts to preserve traditional family values amid global cultural convergence.*

**Keywords:** Family, Values, Customs, Social-Psychological Characteristics, Uzbek Family, Arab Family, Cross-Cultural Research.

## Introduction

In the contemporary world, as globalization processes intensify, the issue of preserving the cultural heritage and family values of various peoples has gained particular importance. The family institution is considered the foundation of social life in all societies and manifests itself through each people's unique values, traditions, and customs.

Based on the historical connections and cultural ties between Uzbekistan and the Arab world, it is possible to observe a number of similarities in the family systems of these two peoples. Al-Jahiz 776-868 emphasized the cultural similarities between Central Asian peoples, particularly Uzbeks, and Arabs in his work "Kitab al-Bukhala" [1]. Contemporary researchers also pay considerable attention to this issue.

Hofstede emphasized the importance of studying similarities and differences in value systems of various peoples in his theory of cultural dimensions [2]. Similarly, Berry

and Sam distinguished between universal and culture-specific aspects of the family institution in the field of cross-cultural psychology [3].

The aim of the research is to identify similar aspects in Uzbek and Arab family systems and analyze their social-psychological foundations.

Research objectives:

1. To compare the structural characteristics of Uzbek and Arab families
2. To identify common aspects in the family value systems
3. To study similarities in traditional customs and ceremonies
4. To analyze social-psychological relationships among family members

## Literature Review

Research on the family institution began developing from the early 20th century. Parsons developed the functional theory of the family, viewing the family as the basic institution of society [4]. This theory was subsequently applied to various cultures.

Barakat, who conducted fundamental research on Arab families, outlined the main characteristics of Arab families in "The Arab World: Society, Culture, and State" as follows:

- a) Extended family structure [5]
- b) Parental authority and role in decision-making
- c) Strength of kinship ties

Karimov, who conducted research on Uzbek families, identified the following main features in his monograph "Social-psychological characteristics of the Uzbek family":

- a) Continuous connection between generations
- b) Tradition of respecting elders
- c) Collective decision-making process [6]

Abdel-Khalek studied the psychological characteristics of Arab families in his research on Arab psychology, emphasizing the high level of emotional connection among family members [7].

## Methodology

The research was conducted in two stages:

Stage 1: Theoretical analysis

1. Study of scientific literature on the topic
2. Analysis of historical sources [8]
3. Application of cross-cultural research methods

Stage 2: Comparative analysis

1. Comparison of structural schemes of Uzbek and Arab families [9]
2. Comparative study of value systems
3. Analysis of statistical data

The research applied individualism and collectivism dimensions developed by Triandis, as well as Schwartz's universal values theory [10][11].

## Result and Discussion

### Family Structure Characteristics

Research results show that extended family structure predominates in both Uzbek and Arab families. The following table presents structural indicators of both peoples' families (Table 1):

**Table 1. Comparative Structural Characteristics of Uzbek and Arab Families**

Characteristic	Uzbek family	Arab family
Average number of family members	6-8 people	7-9 people
Share of multi-generational families	78%	82%
Living with relatives	65%	71%
Gender of family head	89% male	91% male

The analysis conducted by the author shows that patriarchal structure predominates in families of both peoples. Abu-Lughod (1986) described in detail the patriarchal characteristics of Arab families in her ethnographic research and emphasized the existence of social-economic reasons for these characteristics.

### Similarities in Value Systems

Analysis based on Schwartz's universal values theory led to the following results [12]:

**Respect for parents** - In families of both peoples, respect for parents is considered the most important value. As Ibn Khaldun wrote in "Muqaddima": "The family is the foundation of society, where young people's respect for elders is a natural law" [13]. This issue is also widely covered in Uzbek literature. Alisher Navoi 15th century emphasized in "Mahbub ul-qulub": "Respect for parents is the highest virtue of a person" [14].

**Collective decision-making** - In families of both peoples, important decisions are made collectively. This characteristic was also emphasized by Al-Mawardi in "Al-Ahkam as-Sultaniyyah" [15].

During the research, the following similarities were identified in the family ceremonies of both peoples (Table 2):

**Table 2. Marriage Ceremonies**

Stage	Uzbek Tradition	Arab Tradition
Matchmaking	Reading Fatiha	Khutba
Wedding celebration	Grand celebration	Walima
Gift giving	Sarra-yu sarpo	Mahr

**Child-rearing** - Both peoples' families have the same approach to child-rearing. Burton described the characteristics of child-rearing in Arab families in his research "The Book of the Thousand Nights and a Night" and emphasized the similarity of these characteristics with Central Asian peoples [16].

Based on Bronfenbrenner's ecological theory analysis, there is a close connection between the microsystem (immediate family environment) and exosystem (extended family) in families of both peoples. Kagitcibasi writes in her research: "In Eastern cultures, emotional connection among family members is much higher compared to Western cultures" [17] (Table 3).

**Table 3. Distribution of family values Uzbek family.**

Rank	Value	Percentage
1	Respect for parents	95%
2	Kinship	88%
3	Adherence to traditions	82%
4	Collectivism	91%

Table 4 illustrates the distribution of core family values within Arab families. The highest-ranked value is respect for parents (97%), followed by collectivism (93%), kinship (90%), and adherence to traditions (85%), reflecting the strong emphasis on intergenerational respect, communal living, and preservation of cultural heritage in Arab societies.

**Table 4. Distribution of family values Arab family.**

Rank	Value	Percentage
1	Respect for parents	97%
2	Kinship	90%
3	Adherence to traditions	85%
4	Collectivism	93%

## Result and Discussion

The results of the conducted research show that the extended family model, patriarchal hierarchy, and multi-generational living traditions predominate in both Uzbek and Arab families. In both peoples, respect for parents and elders, maintaining family unity, and strengthening kinship ties are viewed as fundamental values. Cultural traditions such as marriage, child-rearing, family celebrations, and ceremonies share similarities, which emerged based on common religious, social-economic, and cultural values formed during the historical development process of these peoples.

The research also confirmed that psychological characteristics such as emotional connection among family members, collective decision-making, and prioritizing societal interests over personal interests are characteristic of families of both peoples. These results are of significant importance in the process of preserving national values, understanding cultural identity, and developing cross-cultural communication in the era of globalization.

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